

WITCHCRAFT

Cast out from the Religious Seed
and Israel of God.

AND

THE BLACK ART,

Or, Nicromancery, Inchantments, Sorcerers, Wizards,
lying Divination, Conjurati^on, and Witchcraft,
discovered, with the Ground, fruits, and effects thereof:

as it is proved to be acted in the Mystery of Iniquity, by the
power of darknesse, and witnessed against by Scripture,
and declared against also, From, and By them that
the world scornfully calleth Quakers.

Shewing, the danger thereof, that it may be avoided, by all that fear God,
as they will answer it in the Great and Terrible. day of the Lord, for he
is utterly against those abominations and wicked practises, and those
that hold them up, are upholders of the Devil's Kingdome, therefore
a warning to you all for going to wizards for Counsell, for you go
from God, to the Devill, that go to take Counsell of a wizard.

Therefore thus saith the Lord, See that there be no witchcrafts amongst you,
There shall not be found amongst you any that useth Divinations, nor any ob-
server of times, or an Incanter, Nor a Witch, Nor a Charmer, Nor a Con-
sult^r with familiar spirits, Nor a Wizard, Nor a Necromancer, for all that
do those things are an abomination unto me saith the Lord: Deut. 18. 9,
10, 11, 12, 13, 14. ver.

Regard not them that have familiar spirits, neither seek after wizards, to be
defiled by them, for that which defileth or worketh abomination shall in no
wise enter into the kingdome of heaven: Read Levit. 19. 31. Rev. 21. 27. v.

Also, some things to clear the truth from Reproaches, Lies and slanders,
and false accusations, occasioned by Daniel Bott and his slander-carriers,
which Daniel is a member to the water baptized people, of which accusa-
tions cast upon the truth by him and his slander-carriers, truth hath
cleared it self and cast out the slanders and false accusations, amongst
them from whence they came, there they do remain, one truth
stands clear as by this farther do appear: read and understand.

Written in Warwickshire, the ninth moneth, 1654. As a Judgement upon
Witchcraft, and a deniall, testimony and declaration against Witchcraft,
from those that the world reproachfully calleth Quakers. [By Robert Harrison]

London, Printed for Giles. Calvert at the Black Spread-Eagle at
the West end of Pauls. 1655

Farnworth, Richard

A. 120606

M²

To the READERs and HEARERS
of this.

All people every where, take heed of going to wizards for Counsell, now that you are forewarned, and the mystery of it is to you in brief laid open and discovered, as you may read in this ensuing treatise: And all you that have gone to any wizards, in your life time past, go to the market Crosses, and declare there openly against them, and their Craft, that you may cast off the Guilt of the hainous sin, least it remain upon you for ever, and you perish and dye in that wickednesse, unrepented of, and so be cast into the Lake that burneth with fire and brimstone, prepared for sorcerers and wicked ones, *Isai. 30. 33. Mat. 25. 41. Rev. 21. 8. Rev. 20. 9, 10, 15.*

And all you that have been to enquire at wizards, you are gone out of the Counsell of God, and the way to turn in again is to declare against that craft openly, to be of the Devill, which wizards live in, and utterly to abhorre it for ever; and if you do so: you cast off the Guilt, which otherwise you may be cast off from God, that do not repent of it, and turn from it, and declare against it, that others may hear and fear, and take warning also, least you and they perish, and go down into the pit: To the light of God in all your Consciences, I speak that which checks and reproves you in secret for the evil of your doings, that with it your memories may be quickened, and see if it did not question you secretly in your Conscience, before you went to enquire at a wizard, and would not have had you to have gone, and after any of you had been, for Counsell at a wizard, The light of God in your Consciences would check and reprove you in your Consciences afterwards for it, and tell you that you had been from God, to take Counsell of the Devill in a wizard, and the light in your Consciences will still accuse you for it, except you go, and declare against it, and cast it off, you will be in danger to perish. And a'l now that you are warned take heed of sinning willfully against light or grace received, if you do read your Reward. *Heb. 10. 26, 27.*

R. F.

THE

THE
LAW
OF
THE
STATE

OF
THE
STATE
OF
NEW
YORK

IN
THE
YEAR
OF
OUR
LORD
ONE
THOUSAND
EIGHT
HUNDRED
AND
EIGHTY
FOUR

BY
JAMES
M. SMITH
OF
THE
BAR
AT
NEW
YORK

NEW
YORK
PUBLISHED
BY
JAMES
M. SMITH
AT
NEW
YORK



THE BLACK ART,

Or, Nicromancery Inchantments, Sorcerers,
lying Divinations, Wizards, and Conjurations,

*Magicians, and Witchcrafts discovered, to be of the
Devill, and to be acted out of the power of darknesse,
in the mystery of iniquity, according to the work-
ings of the prince of darknesse, the prince of the
power of the aire, the spirit that ruleth in the
children of disobedience, the familiar
spirit, that acteth in the Divels In-
struments according as it is
written, and proved by
Scripture, &c.*

The Witchcrafts is acted in that nature which is accursed from God, and in the seat of darknesse, is wickednesse and mischief invented: and the witches and forcerers, Inchanters, and devisers of lyes, and wizards were in that seed, that was cast out and accursed from God, and they were of the power of darknesse, and were acted by the spirit of the Devill, according to the working of the prince of darknesse, and king of the bottomlesse pit, in the working of the mystery of iniquity, with signs and lying wonders, and all deceivablenesse of unrighteousnesse, in the sorcery, witchcraft, and the abominations which God was and is against, and all those that act in those sorceries and abominations shall not enter into the kingdom of God, but be cast into the lake that burneth with fire and brimstone, which is the second death: Gal. 3. 19, 20, 21. Rev. 22. 15. Rev. 20. 10, 15. Rev. 21. 8, 27.

At the meeting at Tamworth, upon the 2. day of the ninth moneth. 1654. one Nicholas Greateon, which came to resist the truth, with much violence that day, and once before, who taketh upon him to be a teacher of a company of people towards Lichfield side, was proved to be one that telleth destinies, and useth lying divinations for mony, and took their mony for telling them lyes, about goods that were gone, and thy divinations were false, they came not to passe, according to the Inchantments Greateon, and severall

witnessed against thee openly that day for it, when the power of darkness was discovered, with thy lying wonders, also, at which discovery, the Devil in thee was in great rage, who set thee in wilfull opposition against the truth at two severall meetings, to oppose the truth that discovered deceits, and thy deeds of darkness, and deceiveableness of unrighteousness, with thy lying wonders, and false prophecies, that were acted and declared, and devised for mony, and were false, in that thou said, as it were proved against thee, and thy forceries, and lying divinations, by severall that day, wherein thou wast discovered, and the power of darkness, by which thou art acted: and thou labouredst by the power of darkness, to have cast out the truth, that opposed thy deceits: but truth being raised up in the power of the holy Ghost, thou couldst not, but wert further laid open, and discovered by it, that the Scriptures thereby might be fulfilled, for what fellowship hath righteousness with unrighteousness, or what union hath light with darkness, 2. Cor. 6. 14, 15. which darkness acted thee forth in violence against the truth to resist it, as Sorcerers, Diviners, Magicians, Astrologers, and Star-gazers aforesaid me in all ages, because truth declares against the deeds of darkness, and lying divinations, as it did that day at *Tamworth*, against thine *Greaton*, who like *Jannes* and *Jambres*, and also the Inchanters and Sorcerers, and Diviners, and Conjurers, Wizards and Magicians of *Pharaoh* withstood *Moses*, when he went by the true power of the Lord into *Egypt* for the accomplishing the work that God was about; then the Devils instruments, Sorcerers, Inchanters and Wizards, that were acted by the power of darkness, and used witchcraft and lying wonders, they withstood *Moses*, and *Pharaohs* heart was hardened against him, because he hearkened not to the messengers of God, that were in the light, and endued with the power of God, but he took counsell of the Wizards, black Artists, and Magicians of *Egypt*, that wrought signs and lying wonders, by the power of darkness, to deceive withall, as it is written, and when *Moses* and *Aaron* did as the Lord commanded them by his power, the Magicians and Wizards by their forceries, cast a mist to blind the eyes of people withall, that were in darkness, as they were, and by their witchcrafts wrought their lying wonders, to deceive withall, and resisted the truth of God, and the power of God acted, by his servants. *Exod. 7. 19, 20, 21, 22.*

And that wicked spirit in thee *Nicholas Greaton*, sought to harden the peoples heart against the truth, at *Tamworth*, who was there discovered to be a fortune teller, or an Inchanter, a Wizard that tells people lyes for mony, when their goods are wanting, and other things in thy Inchantments and lying divinations, which did not prove true, as severall did witness against thee, and thy lying divinations that day, after that thou stoodst up a while to have maintained thy cast, forcery, or lying divination by Scripture, till truth cut thee out of them, and thy folly was laid open, and that Scripture was fulfilled by thee, that day, who came of set purpose, to resist the truth: and withstood it, as *Jannes* and *Jambres* withstood *Moses*, but thy folly was made manifest to men, as theirs was, that withstood the truth that

that day at *Tamworth*, till thy folly was made manifest, as theirs was made manifest, as it is written, and witnessed also. Read 2. *Tim.* 3. 8, 9.

And when thy sorcery, and lying divinations, and witchcrafts were discovered that day, thou wouldst have justified it by Scripture, but couldst not, for they that spake forth the Scriptures, were not Sorcerers nor Inchanters, (nor diviners of lyes like thee,) but declared and witnessed against such practices, and the plague is due to all Witches and Wizards, and diviners of lyes, and those that join with them, as it was with them that joined to *Baal Peor*, to serve other Gods, *Numb.* 15. 1. to the 10. And the Lord drove out the nations, that did use such Inchantments, Sorceries, and Witchcrafts, and it was and is an abomination to the Lord, and they that do such things, shall in no wise enter into the kingdom of God, but be cast into the lake that burneth with fire and brimstone, as it is written and witnessed. *Gal.* 5. 19, 20. 21 *Rev.* 22. 15. *Rev.* 10. 10, 15. *Rev.* 21. 8, 27.

Thou broughtst in a place of Scripture to have proved thy sorceries and lying divinations, which was this: And God said, let there be lights in the firmament of heaven, to divide the night from the day and let them be for signs and for seasons, and for daies and years. *Gen.* 1. 24.

That was nothing at all to prove Sorcery and Inchantments (thou Beast) God did never say that by them they should use Inchantments, and lying divinations, and cast figures, and tell fortunes, as Sorcerers and Witches, and black Artists, Necromancers, Wizards, that do divine lyes, which thing God abhorres; and all lyars and diviners for mony, like thee. Read *Deut.* 18. 10, 11. But God set the Stars in the firmament of heaven, to praise him, and to be for lights upon the earth, and God made two great lights, the greater light to rule the day, and the lesser light to rule the night, he made the Stars also, and God set them in the firmament of heaven, to give light upon the earth, and not for Witches to cast figures, and lyars to divine for mony by them, but he set them to rule over the day, and over the night, and to divide the light from the darknesse, and God saw that it was good, as it is written and witnessed. *Gen.* 1. 15, 16, 17, 18.

Secondly, the Sun, Moon and Stars were set in the firmament of heaven, to know the regiment or government thereof, and to hold forth the wisdom of God, to praise him in the host of heaven, in his wonderful works, above the earth, and not for fortune-tellers and Inchanters to divine for mony by them, as Wizards, (and thou diviner of lies,) wouldst have them: let the Scriptures be witness against thee, and the Star-gazers, Wizards, and all that divine for mony thereby: who would have the Scriptures to bear thee out in that which they witness against thee, for acting contrary to them.

Thirdly, the Stars were not set in the firmament for such as thou art, to tell destinies or fortunes by, nor to divine lyes for mony by, nor to cast figures by, to cast a mist before peoples eyes, to deceive them by Witchcrafts as Wizards do, that take peoples mony for false dreams, and lying divi-

nations : and as thou forcerer and perverter of the Scripture wouldst have them, but the Stars were set, to give light, and to know the noble works of God in them, and by them in their covenant, as they stand and keep the course, and to hold forth the wisdom of God in the firmament of heaven, and also that man might praise him for his noble acts, and as it is written in the book of Psalms, *O, give thanks unto the Lord of Lords, for his mercy endureth for ever, (to his own host) Oh, give thanks to him that by wisdom made the heavens, for his mercy endureth for ever; Oh, give thanks to him that made the great lights, for his mercy (to his) endureth for ever, the Sun to rule the day, and the Moon and the Stars to rule the night, for his mercy endureth for ever, and they were not set to divine lyes by, and cast figures, to tell fortunes, so called, and speak lying divinations by, as thou (forcerer and diviner of lyes) wouldst have them; the Scriptures witness against thee and all Wizards, and all that truly feares God will witness with me and the Scriptures, against thee and all diviners of lyes, such as thou art, that perverts the Scriptures. *Psal. 136. 1, 2, 3. to the 10. 2. Pet. 3.**

Again, the Stars were not set in the firmament to inchant and divine lyes to get money by, to make a trade of them, by using divinations as thou (Star gazer and Wizard) wouldst have them, who thy self art a perverter of Scripture to thy own destruction, *2. Pet. 3, 16.* But they were set there for the praise of God, and to hold forth his wisdom in the firmament of heaven, to cause men to praise the Lord, as it is written, praise the Lord, praise ye the Lord from the heavens, praise him in the highest, praise ye him all his Angels, and praise ye him all his hosts, praise him Sun and Moon, praise him all ye Stars of light. *Psal. 147. 1, 2, 3.*

It is not said inchant, by the Stars, cast figures by the Stars, nor tell destinies or fortunes by the Stars, neither is it said, when goods are stolne or strayed, go to Wizards, they shall tell you of them by the Stars, as thou wouldst have it, that art an Inchanter, that usest lying wonders, and divine lyes for money, and tell people of those things which never come to passe, and taketh their money for thy lying divinations, as it was proved against thee that day at *Tamworth*, thou Inchanter, Star-gazer, and diviner of lyes, whose rage was great after thy deceit was discovered, and thy evill practise declared against, which the Devill in thee would have alledged for by Scripture, when the Scriptures turn edge against thee, and cut the off thereby, as *David* cut off *Goliath's* head with his own sword, that defied the armies of the living God, as thou wert in enmity against the truth, and cryed fit upon the servant of the only true God. Therefore thus saith the Lord my God, and the redeemer of *Israel* his chosen, he that formed him from the womb, I saith he, am the Lord, that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my power, that frustrateth the tokens of lyars & maketh diviners mad, (like thee *Greaton*) read *Isai. 44. 24, 25.* also to be witness against thee, and such as thou art, and see what shall come upon all Inchanters and Sorcerers like thee,

thee, read *Isai.* 47. 9. For Inchanters and Sorcerers trust in their wickednesses as thou dost, and saies, none seeth them, thy wisdom which is earthly, sensuall and diuinish. It hath perverted thee, as it did those that turned after Sorceries, that went from the Lord, and turned into the power of darknesse, as thou hast done, that professest God in words, and serves the Diuill in thy actions, and art ready to say in thy heart, I am, and none else, besides me, as such in thy nature did : read, *Isai.* 47. 11.

Stand now with thy Inchantments, and with the multitude of thy Sorceries, wherein thou hast laboured and all that are deceived by thee, or any such. Let now the Astiologers, the Star-gazers, (like thee) stand up, and see if they can save them from those things that shall come upon them; I lament for those that are turned to Wizards, Astrologers, Star-gazers, and to a diuiner of lyes, like thee for counsell; Thus saith the Lord by *Isaiah* the Prophet, and I witnesse with him, where he saith, you shall be as stubble Inchanters, Sorcerers, and Star-gazers, and all that trust in you, and take counsell of you; the fire shall burn you, and you shall not deliver yourselves from the power of the flame, read *Isai.* 47. 10. 11, 12, 13, 14.

Pharaoh, he had his Magicians (or the Diuill's Wife men or Wizards) that were in familiarity with the Diuill, and black Artists to enquire of, when he was troubled in Spirit, but they could not tell him of the things that God was about to do, as it is in *Gen.* the 41. And it came to passe, that in the morning after *Pharaoh* had dreamed, that his Spirit was troubled, and he sent and called for all the Magicians of *Egypt*, (and all the Diuill's Wife men) or Wizards thereof, black Artists or Necromancers, that were in the Witchcrafts, Inchantments or Sorceries, and *Pharaoh* told them his dream, but there was none of the black Artists, Magicians, or Wizards that could interpret it, because it was concerning the things of God and stood in the counsell of the only true God. Take notice of this; therefore all that are black Artists, the Diuill's Wife men, Witches or Wizards, you are but in Necromancery, or the Devil's counsell and familiarity only, and knoweth not the counsell of God, nor the things that stand in his counsell, no more then *Pharaoh's* Magicians, Witches, Necromancers or black Artists, Inchanters, Charmers, Consulters with familiar Spirits, Sorcerers or Wizards did, that were (and all such are) in the Diuill's familiarity and counsell only, and not in the counsell of the living God, and woe to them that (are in the light, and) go out to take counsell of the Prince of darknesse, and woe, woe, woe to all that go to Wizards, to take counsell, and woe to the rebellious children, that take counsell, but not of me saith the Lord: vengeance is the reward of such that do it knowingly, such are rebellious children, and in unity with the Prince of darknesse, and the King of the bottomlesse pit, and guided by the Diuill's Spirit, that go to take counsell of the black Artists, Necromancers, or the Diuill's Wife men, Inchanters, Wizards, Sorcerers, and Witches, that are in the lying diuinations, and in the mystery of iniquity, and know the Diuill's counsell only, as *Pharaoh's* Magicians and Wizards did, (and not the counsell of God,) and woe to all that go to Wizards, or

he Divell for counsell, for the things of God that stands in his counsell are ~~not to be hid~~, and all Witches and Wizards as they were hid from Pharaoh's Magicians, who knew the Divell's counsell only, and not the counsell of God. Gen. 41. from the 1. to the 9. Read Isai. 30. 1. &c. Rev. 9. 1. 2, to the 13. Rev. 9. 20, 21. Rev. 21. 8, 27. Rev. 20. 1, 2, 3. and 7. 8, 9, 10. &c. Jud. 6, 7. 2. Pet. 2. 1, 2, &c. Rev. 22. 14, 15.

And Joseph's interpretations of Pharaoh's dreams is no ground for Sorcerers, Inchanters, and black Artists or Nicromancers, and Wizards to divine for mony by; Joseph was not in the power of darkness, but in the power of God, and he did not inchant nor cast figures as Wizards do but Joseph he knew the counsell of God by revelation, and not by divination, for God is against that, and against those that divine for mony, and cause the people to erie by their lyes, and lying divinations, as thou Greation didst, and wert openly witnessed against for it, wo to thee and all such, for the Lord will frustrate the tokens of lyes like thee, and make Diviners mad, such as thou art, read Jer. 23. 19, 20. Mic. 3. 11. Mic. 5. 12, 15. Isai. 44. 24, 25.

Joseph said that it was God that should give Pharaoh his answer, and he did not cast a figure, nor enter into the inchantments as (Star-gazers, and) Wizards, that divine lyes for mony, but Joseph he spake by revelation of God in him, to him, and by him, and not by lying divination or Witchcraft, God doth utterly abhorre that, and he is against it, and against all Diviners or Conjurers, and will make them mad, as he hath said. Therefore Joseph's interpretation of Pharaoh's dream by revelation without Inchantment, or casting figures, is no ground for Star-gazers to cast figures, nor for Nicromancers to conjure and use Witchcraft, and raise up the forms of living things by Witchcraft, as Pharaoh's Magicians, Sorcerers, Wizards did, to deceive by their lying wonders, as the Divell's instruments do, neither was Joseph's interpretation of Pharaoh's dreams any ground for the Divell's Wife men or Wizards, to tell destinies or fortunes by, as they call it in darkness: for the Magicians, Sorcerers and Wizards could not tell Pharaoh what God was about to do by all their Inchantments which was revealed by the Lord to Joseph, without casting figures, and without Inchantments that are acted by the power of darkness, in the mystery of iniquity. Therefore silent Wizards, consulters with familiar Spirits, Charmers, black Artists or Nicromancers, that are in the Divell's counsell, and all diviners of lyes, silent Witchcraft, the Lord is against it, and you that act in the mystery of iniquity, (by the power of darkness) God will be avenged of you; take not the Scriptures for your cloak or cover, that acteth in such wickedness, you Wizards and diviner of lyes, God is against you, and all that take counsell of you: wo, wo, wo to you all, and your partakers: Gen. 41. Exod. 7. 12, 22. Rev. 9. Isai. 44. 24, 25. Isai. 30. Deut. 18. 10, 11, 12. &c. Rev. 20. 10, 15.

Samuel's telling of Saul of the asses that were gone astray, for which thing God caused Saul to come to Samuel, for the fulfilling of his word that he had spoken to Samuel, concerning the kingdom which was true, and fulfilled according to the word of the Lord, is no ground for that wicked Spirit
in

in thee *Nich. Grealon*, to use Inchantment and Sorcery, to divine lyes, and tell people of goods that are stolne by the Divell's servants, for theft is of the Divell and Witchcraft, and Sorcery, and Whoredom, and lying divinations, and they that do such things shall not inherit the Kingdom of God: *Gal. 5. 19, 20, 21. Rev. 20.* And thou (Sorcerer) tookst peoples mony for thy lying divinations, and thy sayings proved false, as it was witnessed against thee at that meeting at *Tamworth* that day, and thou wouldst have made this of *Saul's* coming to *Samuel* thy cloak or cover for thy Sorcery and lying divinations, which will be witness against thee (and all Wizards, Inchanters,) and diviners of lyes, as thou art, wo, plagues and vengeance from the Lord is your reward. Thus saith the Lord, ah, I will ease me of mine enemies, and avenge me of mine adversaries. *Isai. 1. 24.*

The Lord had told *Samuel* all the things concerning *Saul*, and it came to passe, and was fulfilled according to the word of the Lord. (But *Samuel* did not cast figures, and inchant, and divine lyes for mony as Wizards do) but it was revealed to *Samuel* by the word of the Lord, that which he told *Saul*, and was fulfilled according to the word of the Lord: and no ground (for you Wizards) to divine lyes by for mony, as thou *Grealon* wouldst have it, but thou art discovered, and found to be out of the counsell of God, and in the counsell of the Devill, and the mystery of Iniquity (as all Wizards) and diviners of lyes and lyars are. *Joh. 8. 44. 2. Thes. 2. 9, 10, 11, 12.* And art for the lake that burneth with fire and brimstone, and all Sorcerers. *Rev. 21. 8.* that divine lyes for mony, and are in their Inchantments, and lying divinations, and wouldst have had that of *Samuel* for thy cloak, which doth uncover thee, and leaves thee bare, and witnesseth against thee, and such as thou art, and against all Wizards, and diviners of lyes for mony. Now the Lord had told *Samuel* a day before *Saul* came, saying, to morrow I will send thee a man, and thou shalt anoint him to be Captain over my people: and the Lord told *Samuel* those things that he told *Saul*, and he did not cast figures, nor inchant to know them, as Wizards do cast figures, and inchant to divine lyes for mony (and all things came to passe) as *Samuel* told *Saul*, according to the word of the Lord. *1. Sam. 9. 15. to the end, 1. Sam. 10 chap.*

Therefore silence Witches, Sorcerers, Inchanters, black Artists or Nicromancers, Charmers, and consulters with familiar Spirits, and Wizards that are acted and guided by the Spirit of the Divell, and are in the power of darkness, mystery of iniquity, and Witchcrafts. Let the Scriptures alone, and pervert them not with your mucky, dirty, filthy minds: plagues upon you all that are in Witchcrafts, the burning lake is prepared for you, who are under the king of the bottomlesse pit, vengeance upon you all; you shall curse your King and your God, and look upward and be driven to darkness, and be fewell for the fire, *Rev. 9. Rev. 20. vial. 4. 1. Isa. 8. 19, 20, 21. Rev. 16.* You shall gnaw your tongues for pain, as the vials of wrath are poured forth, vengeance is your reward, read *Rev. 16. 10, 11, 12, 13, 14. Rev. 20. 10.* And thou *Grealon* that art in the Sorceries and lying di-

vinations, as it was proved against thee at *Tamworth*, who art also a Teacher to a company of seduced people about *Liechfield*, or in those parts; let the Scriptures alone, I warn thee and charge thee in the presence of the Lord, and make not them thy cloak for thy Inchantments, Sorceries, and lying divinations, plagues upon the wicked in flames of fire, that trust in lying vanities also, as well as thee: (Silence all Wizards, let the Scriptures alone, and make not them your covers for Sorcery) you have no part in any thing spoken of in them, but the plagues and the burning lake. *Rev.* 21. 8. Let the Scriptures alone, Wizards and Inchanters, I warn you and charge you in the presence of the Lord, vengeance is your reward in flames of fire, and wo to all that are seduced (by you) and that go to take counsell of a Wizard, and an Inchanter, or a Witch, or a Charmer, or a consulter with familiar Spirits, or a black Artift, or Nicromancer: the living, dreadfull, powerfull, mighty God of heaven and earth, he is utterly against that Nicromancy, or black Art, plagues upon it all, wo and vengeance upon all that hold it up, and that go to take counsell of it, and Wizards, the law of the dreadfull God forbids it, and the almighty God doth utterly abhor it, and it is commanded to be avoided by the *Israel* of God, for such Witchcrafts were practised amongst those nations that knew not God, and it was and is an abomination unto the Lord: therefore the Lord spake to *Moses* to speak to the children of *Israel*, to command them to avoid it; And saith he, when thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after those abominations of those nations: there shall not be found amongst you any that useth divinations, which thou *Greaton* dost, that divinest lyes for mony (as Wizards do) plagues upon thee, thou art to be holden accursed, that art in the abominations, and out of the doctrine of God and of Christ. *Gal.* 1. 8, 9. *1. Cor.* 16. 22. And again saith the Lord by *Moses* to *Israel*, in the command to avoid Nicromancy, or black Art, or Witchcraft, saith he there shall not be found amongst you an Inchanter nor Witch, plagues in flames of fire upon such. *2. Thes.* 2. 12. *Rev.* 16. 9, 10, &c. Neither shall there be amongst you saith the Lord a Charmer, nor a consulter with familiar Spirits, nor a Wizard, nor a Nicromancer, for all that do these things are an abomination unto me saith the Lord, and because of those abominations the Lord drove out the nations that used those things: for saith the Lord unto *Israel*, those nations which thou shalt possess, hearkened unto observers of times, and unto diviners, and Wizards, and such like, but as for thee, the Lord thy God hath not suffered thee so to do, and thou shalt not suffer a Witch to live, but thou shalt walk before me, and be perfect (speaking to his own people, that were in covenant with him) for saith he I am the Lord thy God, as may be read. *Deut.* 18. 9, 10, 11, 12, 13, 14. Also read, *Exod.* 22. 18. *Mic.* 5. 12. &c.

Nebuchadnezzar, *Pharaoh*, and the heathen, that knew not the only true God, had their Magicians, Sorceries, Inchanters, or Wizards, to enquire at, and plagues was the portion of such: wouunto all you that go to Wizards

aids or Charmers, or consultants with familiar Spirits, or Diviners, and Inchanters, or Sorcerers, or Conjurers, or Witches, or (the Divels Wise men) Wizards to take counsell, you are one with them, in the upholding of them, you ought to have no fellowship with unfruitfull works of darknesse, but rather to reprove them, and declare against them: for it is light that discovers darknesse: and the children of light are commanded to declare against the works of darknesse: read *Ephes.* 5. 11, 12, 13. You that go to Wizards, you hold them up, and so are upholders of the Divels kingdom (and except you come out from them, and declare against them, you shall partake of the plagues with them) you that go to take counsell of Wizards, you go from God to the Divell, and the light of God in your consciences will tell you the same, and reprove you for it in secret, and wo to all that do so, read, *Isa.* 30. &c. *Pharaoh* he had his Magicians, Sorcerers, Inchanters, or Wizards, to take counsell of and by their black Art, or the power of darknesse, and Nicromancy, or Witchcraft, they could by their Inchantments or Conjurations raise up the formes of living things, and they were in the Inchantments and in the Witchcrafts, of whom *Pharaoh* took counsell, and so of the Divell, and plagues was his portion, and vengeance from God and utter destruction. *Exod.* 7. 11, 22. *Exod.* 8, 9, 10, 11, and 12 chap.

And *Nebuchadnezzar* dreamed dreams wherewith his spirit was troubled, and his sleep brake from him, and he commanded to call the Magicians, and the Astrologers, and the Sorcerers (and Wizards) which he had to take counsell of, *Dan.* 2. 1, 2.

But because the thing stood in the counsell of God, they could not tell him of it, that were but in the Divels counsell only, as Sorcerers (and Wizards) are, for which he was wrath with them. *Dan.* 2. 8, 9, 10, 11, 12.

And *DanIELs* interpretations of the dreams, and reading and interpreting the writing by the Spirit of the Lord. *Dan.* 2. 19, 20. to the 24. *Dan.* 4. which was hid from the black Artists and Astrologers, Star-gazers, and Wizards, Sorcerers, and Inchanters, and Diviners of lyes (like thee) that tells people of things which are wanting, and destinies, and such like, and take their mony for it, and were lying divinations, wo to such (Wizards and diviners of lyes as thou art) that would have the Scriptures for thy cloak, silent deceit, *DanIELs* Interpretations by Revelation is no ground for Nicromancy, plagues upon all Nicromancers, black Artists, Witches, Sorcerers, Inchanters and Wizards, and diviners of lyes; the Devill and his angells are for the lake; go ye cursed into hell; and all that forget God, to take counsell of you, *Psal.* 9. 17. *Isa.* 30, 33. *Math.* 25. 41. *Rev.* 20. 10.

Then thou *Greaton* and diviner of lyes, thou seemedst to have had that prophecy of Christ for thy cover, and to prove thy Art, till I cut thee out of that, where he prophesied and said, Immediately after those dayes, the Sun shall be darkened, and the Moon shall not give her light, and the Stars of heaven shall fall, and the powers of heaven shall be shaken, which is as I said, a prophecy of the coming of Christ to gather his elect from the

our windes, *Mat. 24. 29, 30, 31.* which thou knowest nothing of, by thy Sorceries and lying divinations, that art in the reprobation, professing, God in words, but to every good work abominable and reprobate, who art an Inventour of evil things, and filled with wickednesse in the reprobation. *Tit. 1. 16. Rom. 1. 28.* to the end, and that of *Jos. 2. 30, 31, 32.* is also no cover for thee, but a Witness against thee, which is a prophecy of the great day of the Lord, wherein thou and all such shall cry bitterly. *Zeph. 1. 14. &c.* and shalt be rewarded with flames of fire. *2. Thes. 1. 8, 9.* Thou Sorcerer and perverter of Scripture, and as *Elimas* the Sorcerer was, thou full of all subtilty, and child of the Divell, and enemy of all righteousness, that perverts the right waies of the Lord, as he did. *Act. 13. 6, 7, 8, 9, 10. 2. Thes. 1. 12.*

Wo to thee thou Sorcerer and perverter of the right waies of the Lord, thou false prophet, that divinest (or conjures) for mony, and art found amongst the Inchanters (or Wizards and Star-gazers) that tels destinies and fortunes, (and casts figures,) and thou tellest of things that are gone, and such like practises, by a spirit of divination, that brings thee in gain, and thou wast witnessed against for it, at thee meeting at *Tamworth*, and proved to be a diviner of lyes for mony, and those things came not to passe according to thy Inchantments neither, but proved lying divinations, and when thou couldst not maintain by Scripture, which thou labouredst to have done, thou saidst thou wouldst give him his mony, again (thou Beast and Wizard) thou art naked and bare, thy covers will not hide thee, wo to thee, and wo to all Wizards, and (such as thou art) plagues is your portion, truth clears it self of you) and of thee, who saidst thou wouldst follow the servants of the Lord, and weary them out, &c. But thy lying divinations fails thee, who art of thy father the Divell, as those were, spoken of in *John, 8. 44.* And the lake is prepared for such. Read, *Rev. 21. 8.* And all lyars and Sorcerers are for the lake that burneth with fire and brimstone, which is the second death: with the light which changeth not art thou seen and discovered, and comprehended, and from God and from Christ condemned, and all Witches, Sorcerers; Inchanters, Charmers, Black Artists, or Nicromancers; evil Inventours, Conjurers, and Wizards, that are in the power of Witchcrafts, and in the mystery of Iniquity, the Beast and the false prophet also, and the Divell that deceived them are all for the lake; howle, howle Witches, Wizards, that peep and mutter plagues upon all such in flames of fire for ever and ever, and the Divell that deceived them, where the Beast and the false prophet are, thither must they go, into the lake of fire and brimstone, and shall be tormented day and night for ever and ever: wo, wo, wo to all such, read *Rev. 20. 9, 10.*

All people every where, that desires to fear the living God, and serve him, take heed of that wicked spirit in *Nicholas Greatedon*, (and all Wizards) I warn you and charge you in the presence of the Lord, as you will answer it before the Judgement seat of Christ, in the terrible day of the Lord,

Lord, read *Joel*, 2. 12, 13, 14, 15, 16, 17. and *Zeph.* 1. 14, 15. read also *Levit.* 20. 26, 27. and take heed of going to those that have familiar spirits, or to those that are Wizards, as you will answer it before the Lord: now you are warned also, read 18. 10, 11, 12. Thus saith the Lord, regard not them that have familiar spirits, neither seek after Wizards, to be defiled by them, I am the Lord, read *Levit.* 19. 31. You that seek after Wizard's disobey the Lord, and turn from him, to enter into fellowship with the Divell, and take counsell of him in a Wizard, and are defiled thereby, and the wo is to such that regard not the counsell of God, where he forbids going to Wizards.

Therefore a warning to you all from the Lord, for hearkening to Wizards, least you be slain, and dye not the common death of men, and least the plagues come upon you, for joining with them, as they came upon those that joined to *Baal Peor*, (and the Wizards were amongst those curst people, whom thy Lord drove out) *Deut.* 18. 11, 12. And those that went out of the counsell of God, joined to *Baal Peor*, and the anger of the Lord was kindled against them for it, and the Lord said unto *Moses*, take all the heads of the people that joined to *Baal Peor*, that serve other Gods, and hang them up before the Lord against the Sun, that the fierce anger of the Lord may be turned away from Israel, then *Moses* gave a command to the judges of Israel to slay the men that joined to *Baal Peor*, and they that went out of the counsell of God, that joined to *Baal Peor*, were cut off from amongst the Israel of God, and those that dyed in the plague before it was staied, for joining unto *Baal Peor*, were twenty and four thousand, as may be read in *Numb.* the 15. from the 1. to the 10. And those that rebelled, and took not counsell of the Lord, the earth opened her mouth and swallowed them up quick, and their houses, and all their goods, they and all that appertained unto them went down alive into the pit, and the earth closed upon them, and they perished from amongst the Congregation, and their cry was great when they went down quick into the pit, for their rebellion against the Lord, and there came a fire from the Lord, and consumed 200. and 50. men, for offering incense, that were disobedient to the word of the Lord, and there was 14. thousand and 700 dyed of the plague for their rebellion, *Numb.* 16. which were sinners against the Lord, and also against their own souls. Now that you are warned, if you go to Wizards, take what followeth, for you sin wilfully against the Lord, and also against your own souls, and the light of God in all your consciences will witness with me, and the Scriptures, if you go any more to Witches or Wizards you are in danger of loosing soul and body goods, and all, by the righteous judgements and plagues that may follow you for your rebellion, as those examples that are instanced before you; read also *Jude.* 5, 6, 7. 2. *Pet* 2. 4, 5, 6. And when any shall counsell you contrary to the counsell of God that saith regard not them that have familiar spirits, neither seek after Wizards, least ye be defiled by them *Levit.* 19. 31. If any say unto you, seek unto them that have familiar spirits, and unto Wizards,

ads that p[re]s[ent] and mutter, take not their counsell that would have you to do so, as you will answer it, for should not a people seek unto their God; and wo to them that take counsell, but not of me saith the Lord, therefore a warning to all that go from God to the Divell, by seeking after Wizards for counsell, also read, *Isa. 8. 19. Isa. 30. 1.*

When God was departed from *Saul*, he went to the Divell (in the Witch of Endor) for counsell, and then was conjuration used to raise the dead, *Sam. 28.* And *Saul* died not the common death of men, for he slew himself upon his own sword. *1. Sam. 31.* Wo, wo, wo to the Wizards, and all that go to take counsell at them, for they go from God to take counsell of the Divell, and of Sorcerers, Witches, that are in the power of darknesse and Witchcraft, and in the mistery of iniquity, and those who are under the command of the prince of the power of the air, and the king of the bottomlesse pit, read *Rev. 9.* even of him whose coming is after the workings of Satan, (with all the power of darknesse) and with signs and lying wonders, and with all deceiveablenesse of unrighteousnesse in them that perish, that they all might be dammed, who believed not the truth, but had pleasure in unrighteousnesse. *2. Thes. 29. 10, 11, 12.*

All you that turn from the light of Christ Jesus in your consciences, which sheweth you sin and evill, you turn from the counsell of God, and from the holy command, as *Cain* did, and err'd from the spirit of truth, and turned into the seat of darknesse, where Witchcraft is hatched, and all evil is invented, and so you entering into union with the prince of darknesse, the spirit that ruleth in the children of disobedience, that turn from the light, into the seat of darknesse, you become inventours of evil things, and follow that which is evil, and are filled with wickednesse, some with Inchantments and Sorceries and theft, and some with whoredome and drunkenesse, and some with Witchcraft and lying divinations (and lies and Sorceries arise) and Witchcraft is of the Divell, acted by the seed of the serpent that is in union with the Divell, and is given over to work wickednesse, and those creatures also, that are in familiarity with the seed of the serpent, and so captivated by the Divell, (that old Sorcerer and Witch) at his will, and see the cause how it enters, and you into the mistery of iniquity, whereby you become inventours of evill things, by disobeying the light of God in your consciences, is the cause of entering into wickednesse and Witchcraft, and because they did not like to retain God in their knowledge, therefore he gave them over to a reprobate mind, whereby they become evil inventours, and are filled with deceiveablenesse of unrighteousnesse and Wickednesse, working uncleannesse with greedinesse. *Romans, 1. 28, 29, 30. &c.*

For this cause the wrath of God is revealed from heaven, for disobedience, and against all unrighteousnesse, and the unrighteous ones, who hold the truth in unrighteousnesse, and against all ungodlinesse of men, because that which may be known of God is manifest in them; for God hath shewed it unto them. *Rom. 1. 18, 19.* And they received not the counsell of it,

it, after manifestation therefore followeth their condemnation, & the condemnation of the world, *Joh. 3. 19, 20, 21.* And the condemnation of all that love the deeds of darknesse, rather than the light, which light is the condemnation of all that hate it, and set contrary to it, and the condemnation of all the wicked, and all that are seated in the power of darknesse, and in the mystery of iniquity, and it is also the condemnation of all Sorcerers, and Inchanters, and Conjurers, Witches, Wizards, Black Artists, and Nicromancers, false prophets, Seducers, and Antechrists, that are in the Witchcrafts, and in the abominations, Howl all Witches, the fire and the lake is prepared for you, and all in your craft, Howl, vengeance upon you all that are Wizards, the fire and the lake is for you all, and woe to all that take counsell at you, and at Wizards, with the light that changeth not are you all teen, to be in the power of darknesse, Witchcrafts, mystery of iniquity, with the light that comprehends all the world are you comprehended, and from God, and from Christ are you condemned, the sword is drawn, the fire burns, you are all compassed, and the chain upon your necks, reserved for the judgement of the great day: and for the burning fire, that burneth for ever and ever, *Rev. 9. 1, 2. to the 3. Rev. 22. 15. Rev. 21. 8. Gal. 5. 19, 20, 21. Rev. 20. 9, 10.*

Some of thy lying divinations that proved false, which thou tookst mony for, thou diviner of lyes, and perverter of the right waies of the Lord, as is proved by Scripture, and now followes more prooffe against thee by witnesse, against thy wicked practise.

First, that *William Newway* of *Tamworth* went to *Nicholas Greateon*, to know where he might buy some wood for his trade, and he told him he might have some Southward, in *Warwickshire*, about *Hounby*, and the said *William Newway* sent *John Greenwood* to the place where *Greateon* told *Newway* he might have some, but when *Greenwood* came at the place he was sent to for that purpose, there was none to be had, and this proved a lying divination, for which the said *Greateon* took *Newways* mony: this *John Greenwood* of *Tamworth* witnesseth against thee, thou Inchanter and diviner of lyes;

John Greenwood

The second lying divination witnessed against is this: *Thomas Taylor* of *Austrey* went to the said *Nicholas Greateon*, about a mare that was stoln from his father, and *Greateon* said it was impossible for him to have her again, and one of *Tho. Taylors* of *Austrey* neighbours had a mare stoln the same night, and *Greateon* said, it was impossible for them to have them again, for he said they were gone Northward, but that proved false, for they were gone Westward, and they had them both again, and when *Taylor* went to *Greateon* about them, he demanded 12^s a piece, because they were 2 severall things: but afterwards he would have taken 18^s but he would not give him so much, therefore *Greateon* was very angry with him, because the said *Tho. Taylor* that went to him to enquire about the mares that were stolne, would give him no more, and *Greateon* flung it away, and the man took it up, and (the man,) told him he should get it before he had it, and this *John Green-*

...od can witness from Thomas Taylors mouth: and also Rice Healey of Tamworth, he can witness this business of Thomas Taylors, for he was by at that time :

John Greenwood }
Rice Healey } witnesses.

The third lying divination is this; Robert Healey of Grindon, did send Rice Healey to the said Greateon, to know whether he should have some goods again that were stolne, or no; and he said he should and withall, Greateon told him that the theeves house stood Southward from the mans house that did send to enquire, and the doores opened not into a Lane, but into a Backside, Northward: And he took money for that, and said he should have his goods again; but he had not, and that proved a lying divination also. This is witnessed against by

Rice Healey
and
Robert Healey.

More lying divinations witnessed against, for which the said Nicholas Greateon tooke money for his deceiveableness of unrighteousness; John Farmer having great use for money, and having kindred in the North-Wales, that had much spare money; he went to Nicholas Greateon, to know whether he should borrow any of them, and he told him that he might, upon which account he went: It was above one hundred miles and he spent above twenty shillings, and could borrow none.

Also two Maids, sisters to the said John Farmer declared, that Nicholas Greateon had told them severall things, for which he took money of them, and they complained of him to John Farmer, that they were all lies: And the said John Farmer asked him severall other questions, for which he demanded four shillings, and railed against him because he had not so much to give him; saying, that he was so badly payed by those that professed themselves friends, that he thought he should be undone, unless that he left that Art: but John Farmer gave him two shillings. These lying wonders, and false practices, and lying divinations, are witnessed against, by

John Farmer.

Written from the Spirit of the Lord, by a servant of the Lord; known and beloved of the Lord, yet hated of the World as unknown, yet well known; as dying, and yet behold I live; as chastened, and not killed; as sorrowfull, yet alwaies rejoycing; as poor, yet making many rich; as as having nothing, and yet possessing all things, 1 Cor. 6. chap.

The

The New Man, the new name; yet known to the world by one, whom they in scorn call Quaker, but of the Divine Nature made partaker. Behold, what manner of love is this, that the Father hath bestowed on us, that we should be called the Sonnes of God, and now we are the Sonnes of God. Therefore the World knoweth us not, because it knew him not: as it is written, 1 Iohn 3. 1. [According as his Divine Power hath given unto us all things that pertain unto Life and Godly-ness, through the knowledge of him that hath called us to Glory and Vertue, whereby are given unto us exceeding great and precious promises.] Therefore can we have no fellowship with the unfruitfull workes of darkness, but openly declare against them, as it is required and done in Obedience to the Command of the Spirit of Truth, 2 Pet. 1. 3, 4. Ephes. 5. 11, 12, 13. verses.

Witchcraft, declared, against (judged) and utterly denyed, by those whom the world scornfully calleth Quakers, and by this let all that accuse (any of) them of the same, stop their mouth, and be ashamed, for that thing is utterly abhorred (by the Lord) and by us who are the Lords, whom the world scornfully and reproachfully calleth Quakers,

Truth clearing it self of reproaches, lies and slanders, and casteth out some false accusations, turning them both from whence they came, into the reproachfull and lying generation again, that (in it, and) amongst them, the reproachers, liars, slanderers, truce-breakers, slander-carriers, (and upon the heads of false accusers) they may remain, which were occasioned by Daniel Bot, of Armitadge near Polsworth in Warwickshire, one of the water baptized members, that belonged to that company which used to meet at Shittington, in the said Warwickshire. &c.

VWhereas that Daniel Bot as abovesaid, came to a meeting (of the Lords people) at Troycrosse in Licesstershire, and other of the water baptized people with him to the said meeting as aforesaid (some of them received the truth in much love) and at that time the said Daniel was much tendred (and severall of the baptized people) who desired and with his consent also: intreated and earnestly desired those men that the world reproachfully calleth Quakers, whom the Lord sent into these parts, that they would on the first day of the week, next after that: meet with them (the water baptized people) at Shittington, which was then agreed and concluded of, provided that the meeting (for the men called Quakers as abovesaid) might be appointed at another house in Shittington (and not where it used to be) that those of that meeting of the water baptized people that (met there as many of them as) would come to hear them might, and those that were not free to hear them, might keep their own meeting, because they were tender of them. &c. It was so concluded of at Troycrosse that time, and after that, notice being given of it, there was a pretty company came together, and all met together at that house where the meeting was appointed for the men by the world called Quakers to be at, which were at the meeting that first day at Shittington according to promise, and appointment according to the ordering and disposing of by the spirit and wisdom of the Lord, who stood in his counsell, and to be acted forth and ordered according to his divine power, and the good pleasure of his will, and at the said

said meeting at *Shittington* the truth was declared that day (in much power, to the praise of the Lord, and to the glory of his grace) and it wrought upon the spirits of many as they then witnessed, and one came from *Burton* upon treat as it was said, an *Elder* also of the baptized people (of purpose) to oppose the truth that day, whose folly was made manifest according to that saying in Scripture. 2. *Tim.* 3. 8, 9. but the people received the truth in so much love (some of them, that they and the man of the house spoke unto him, and withall to depart out of the house, which he did (though he was an elder of the baptized people) and at that time the said *Daniel Bott*, stood up for to plead for the truth, and against the opposer, to wit the *Elder* of the water baptized people that came from *Burton* as aforesaid, and *Daniel* confessed that day, that he never saw so much into himself (and his own heart) as he had and then did since he met with those men (whom the world calleth Quakers) & there was another meeting the next day at *Troycrosse* again, at which meeting *Daniel Bott* was much broken into tenderneffe and wept that tears ran down his cheeks, as severall can witnesse, therefore *Daniel*, that which gave thee a sight of thy sins, and convinced thee of thy evil deeds, and caused thee to confesse with tenderneffe that thou never sawest so much into thy self, as thou didst since thou sawest us, and heardst the truth declared by us, (whom the world calls Quakers) and that which at that present let thee see thy stubborn will, and bridled that rash wilde heady nature in thee, and did eternally convincethee, that I own and it shall against thee answer for me and the truth) which is thy condemnation, the light which thou hast erred from, and an enemy unto the light in thy conscience is my answer, and a witnesse still against thee and thy deceit, go where thou wilt, and God almighty is judge, to which that in thy conscience shall witnesse, and in thy condemnation, answer (upon thee) his judgements to be just. also read *Mal.* 3. 5. *Mal.* 4. 1. The same week that the meeting was at *Troycrosse* as aforesaid, there was a meeting (of the Lords people) at *Harliston* in (the county) *Staffordshire*, and *Daniel Bott* came thither also, and said to one of the men (called Quakers) that he was his spirituall father in Christ (and had begotten him again in the gospel) and said there was many instructors, but there was but few fathers, and said the spirits of the Prophets were subject to the Prophets, and after the friend by the spirit of the Lord had spoken something to him in exhortation, and his spirit was much subjected, and tender he was then also, as many can witnesse, and the servant of the Lord

ing the danger that *Daniel* might fall into if he gave way to the
 tempter, being convinced and having some opening in his mind,
 therefore the servant of the Lord did exhort *Daniel* to watchfulness,
 (as Christ Jesus exhorted to watch and pray, least there should be
 an entering into temptation. *Math.* 26, 41. but afterwards *Daniel*
 not abiding in that which did convince him of the evil of his heart
 he gave way to his will and the deceit, and so ran out into ex-
 tremes rashly and unadvisedly (without the true wisdom) and en-
 tering into the temptation, did evil, and also opened the mouthes of
 evil doers, to speak evil of the truth, and though he did so, and fell
 of into delusions, error, treachery and deceit, so did *Judas* when
 he turned from the light, but destruction was his end, and all who
 turn from the light which comes from the Lord Jesus, *Judas* is the
 way to perdition and destruction, *Daniel Bott*, the light of Christ
 in thy conscience, which did convince thee of the evil of thy heart,
 and did cause thee to confesse the same, that light is my witnesse
 for the truth against thy deceit, and in thy condemnation remem-
 ber that in thy life time thou wast warned, who received not the
 truth with the love of it, as to continue therein, but taketh plagues
 in thy unrighteousnesse, as such did which were enemies to the
 truth as thou art, therefore great is thy condemnation as theirs
 was. *2. Thes.* 2. 12. offences must come as it is written in Scrip-
 ture, but wo to thee and them, by whom ye do come, it were better
 that a millstone were hanged about the necks and be cast into the
 sea, then to offend one that believes in the Lord Jesus, as thou and
 such may read. *Math.* 18. 6, 7. to the truth of this against the de-
 ceit that in the conscience shall witnesse, in the terrible day of the
 Lords fierce wrath, revealed from heaven in flames of fire, upon
 the children of disobedience, who are enemies to the truth of the
 Lord Jesus, as thou hast read thy condition, *2. Thes.* 1. 6, 7, 8,
 9. answered with that in thy conscience which thou hast back-sli-
 ded from, and disobedient to, but the light is the same that it was,
 and though thou beest backslided from it, yet it stands a witness
 against thee, who hast erred from the truth, and wouldst have o-
 verthrown the faith of some, as *Hymeneus* and *Philetus* did, but
 the spirit of truth witnesseth against thee, as it did against them by
 such as live in the faith of the son of God, as he did which said,
 none the least he foreknoweth them that are his, and let every one
 that nameth the name of Christ depart from iniquity. *Gal.* 2. 20.
2. Tim. 2. 17, 18, 19. but thou and all such as depart from the
 light, turns into the iniquity, who art found in that mystery the wor-
 kers

kers of iniquity, and saith Christ, though ye have prophesied in my Name, and be found in the work of iniquity, I will say, *I know you not, depart from me you that be workers of iniquitie*, 2 *Thess.* 2.1, 2. to the 13. verse. *Matth.* 7. 22. 23. Therefore, Go ye *curst into Hell, prepared for the Devil and his angels*; for the wicked and ye that forget God, shall be turned into Hell: therefore *Wo to thee*, and all such, *Esa.* 3.11. *Psalms* 9.17. *Matthew* 25.41. to the end.

Therefore, all whose minds are turned with the light towards the Lord Jesus, from whence the Light comes; upon it wait, and in it abide, that ye may be preserved in the grace, and be kept for turning into error and deceit: and as *Daniel* hath done, who hath turned from the light: as *Judas* did, and so is an enemy to the Truth as he was: but though he have so done, who now turns the grace of God into wantonness and lasciviousness: Wo from God is his reward and the reward of all such: And though Truth have many enemies now, as it ever had, yet Truth is the same that it ever was. And though the said *Daniel*, by turning from the Light, maketh ship-wreck of Faith and a good Conscience, as *Himeneus* and *Alexander* did that were given over to Satan, (as he is) yet some held fast, and doth hold fast Faith and a good Conscience, in which the mystery of Faith is held, prayed be the Lord, and Truth is the same still, 1 *Tim.* 1. 19. 20. 1 *Colos.* 1. 27. & 1 *Tim.* 3. 9. And though many that had for a time walked with Christ, and because yee thought it hard *To eat his flesh and drink his blood*: and (whereupon) ye forsook him, (to wit Christ) and walked no more with him, *John* 6. to the 6. 7. yet the Truth was the same, though ye did back-slide, and ye that knew the word of eternall Life, abode then, and so do ye now, *John* 6. 6. 7. to the end.

And whereas many slanders hath been cast upon the Truth occasioned by *Daniel Bott*, upon him and his slander-carriers, they are cast, and with them doth remain (Truth is cleared, and hath cleared it self of them all) and *Daniel* the light in thy conscience, which did convince thee, and tend thee for a time, and let thee see the evil that thou hadst done thee; I desire but the light I own, which thou art back-slided from, and an enemy unto; yet the light changeth not, but is the same; (and in thy condemnation, Remember thee it will of what against the Truth thou hast done, and as was said in that Epistle which after was read at thy house amongst them then met, appeareth upon Record to witness further for the Truth, and against thee and thy deceit.

Written

Written from and witnessed by and with the Spirit of the Lord in his children and servants that are guided thereby ; though unknown, yet well known, and as it was, it is, in the life which the Scripture witnesseth to ; and against all ungodliness, and unrighteousness of men, which hold the Truth in unrighteousness as thou dost, who by us art witnessed against, *Romans* 1. 18. 19. 28. 29. *Romans* 8. 14. 15. 16. *Gal.* 4. 6. 7. 1 *John* 3. 1. 2. 2 *Cor.* 6. 1. 2. to the 15. *John* 1. 12. 13. 1 *Pet.* 1. 22. 23. *Ephes.* 5. 11. *Romans* 2. 5. and 6.

And the severall passages and particulars by severall witnesses, some in one particular and some in another, for the Truth, and against the deceit of *Daniel Bott*, and also here witnessed by severall friends and known neighbours near about where he liveth in the outward.

I *John Farmer*, and *Anthony Bickley*, and *William Stowrey*, and *Thomas Teler*, and *John Smith*, and *Hugh Reads*, *Thomas Does*, and *Thomas Orton*, and others, can witness to (the Truth) and against the deceit as aforesaid, concerning *Daniel Bott*.

FINIS.

Dear friend

